832 576 593 152 572 Even a husband never kissed his wife. On coming back from a journey, a man would hardly greet his wife; she would see him passing through the village, prepare food for him, and when it was cooked, she would come and salute him by presenting it to him. But if he has a good friend in the village, and if this friend sees him coming back after a long absence, their meeting will be much more touching. The friend will go to the main entrance of the village, exclaim: "Ha-Ha," take his parcel from his hands, put his arms round his shoulders (a ku mu buso hi mandla), remove the perspiration from his face, and pat him gently, saying: "Your ancestor-gods have their eyes open! They have worked well! They have brought you back."

574 609 622 *Hospitality.* When strangers enter a village, men sit on the *bandla*, and women go further on and sit on the *hubo*; they remain quietly there till the people of the village come and salute them (losa). Should the inhabitants delay too long, the visitors move on, saying: "These people are not good." But this is very rare. Generally the master of the village comes to them, inquiring who they are, whence they come, where they are going, and asks them: "Do you wish to spend the night here?" If they say: "Yes," the headman will empty one of his huts by putting two of his wives together, and will himself sleep with the visitors. Should there still be food, he will give them some. If not, he says: 574 609 622 "*Ndlala*!" "Starvation!" After a little while, a mat is unrolled and the official ceremony of "djungulisana" takes place. This is a very amusing custom. The headman sits together with his hosts and enquires about the news of their home. One of the 203 195 visitors begins in a monotonous tone and pours forth volubly a flow of words with a peculiar cadence and almost without taking breath. His interlocutor interrupts him after each sentence, with "Ahina, hina," that is to say "Indeed, indeed!" till the whole skein is unwound; the two men finish with a longer "*Hina*," the inhabitants of the hut adding an emphatic "*khani*," a heartfelt "thank you;" then the master of the village begins to relate his own news in the same tone. It is impossible to 574 609 imagine anything more curious than this "mélopée" in two parts. This law of hospitality is general all over the tribe. Should